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of red velvet, he bowed before the holy crucifix, and venerated it devoutly."

Here we must pause. If our readers do not feel that the whole scene which has been just narrated is utterly opposed to the nature of true spiritual religion, as it is described in the New Testament, any attempt of ours to convince them of the fact must, we fear, prove unavailing. We can scarcely wonder at the intense devotion displayed by the people of Rome towards their favourite crucifix, when we see the Pope himself, their supreme, infallible guide in all matters of religion, as earnest in his devout veneration as the most ignorant member of his flock. But what we do wonder at, is, how any persons, with the Word of God in their hands, can believe for one moment that the religion of Rome in the present day, such as it has been just described, is the religion of the Bible. We have seen how the whole population of the city, headed by their chief spiritual guide, assembled together for a solemn act of devotion. And to what are their prayers addressed? To the Most High God, who declares himself to be a hearer of prayer? No! but to "an ancient and well-beloved wooden crucifix!"

We earnestly request our Roman Catholic readers to read over their Douay Testaments, and if they can there find any mention of St. Peter or St. Paul acting as the Pope is above represented to have done—if they can find any one instance of religious worship offered to an image, or the name of a crucifix so much as mentioned—we will freely acknowledge ourselves to be in error. We say nothing, for the present, of the prohibition of image worship in the Second Commandment; we will simply ask our readers one question:—if the worship of a crucifix be indeed an essential part of Christianity—nay, if, as we have seen, it be considered the most essential part of religion in Rome—how came it to pass that there is not one word about it in the Bible? Does not this one fact prove how widely the modern Church of Rome has departed from the simplicity of the Scriptural and Apostolic worship? And if this be so, another question arises, are her members safe in remaining in a church which has corrupted the pure faith and practice which she received, and which has gone so widely astray from God's ordinances? That worship only is pleasing in God's sight which is rendered according to his own revealed will; and what that will is our Blessed Lord has plainly declared to us (John iv. 24). "GOD IS A SPIRIT, AND THEY THAT WORSHIP HIM, MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."

#### DECRETAL EPISTLES.—No. III.

WE showed in our last number that the Popes of the ninth century did adopt the forgeries which were put upon the early Popes; did quote them; and did appeal to them as being inspired by God for the government of his Church.

Our object is now to show how those Popes of the ninth century, even where they did not expressly mention the forgeries, did carry out and support the various novelties which the forgeries were designed and contrived to introduce. And here we shall choose for our examples those things which are most important in themselves, and which Protestants and Roman Catholics are equally concerned to understand.

#### INFALLIBILITY.

The keystone of the Roman system is infallibility. Had the forgeries anything to do with that?

In the third letter forged for Pope Felix I. he is made to say—"This holy and apostolic Church of Christ, mother of all Churches, which is proved by the grace of Almighty God never to have erred from the path of apostolic tradition, nor has succumbed, depraved by heretical novelties, but, as in the beginning she received the rule of Christian faith from her authors, the chiefs of the apostles of Christ, she remains unhurt for ever, according to the divine promise of the Lord himself, the Saviour," (1) (quoting Luke, xxii. 31, 32).

This same passage is repeated over again in the letter forged for Pope Marcus, where it is thus introduced:—"The holy Roman Church, which has always remained, and the Lord providing for it, and the blessed apostle Peter bringing aid, will remain for the future immaculate," (2) &c. And in consequence, these forged letters lay it down in various places, that all are to follow the faith of Rome.

Here is certainly a fair statement of the claim of Roman infallibility. Some Roman Catholics may think it a pity that it is only a forgery of the ninth century.

They may also think it a pity that none of the Popes of the first eight centuries made any such claim. But this we undertake to affirm, having read all their letters.

We have often shown in our paper the weakness of the arguments in support of the infallibility of Rome. Now, we go far;—we ask Roman Catholics to consider whether the claim itself be not wholly based on forgery and fraud?

(1) Hinc sancta et apostolica mater omnium Ecclesiarum Christi Ecclesia, quia per Dei Omnipotentem gratiam, a tramite apostolica traditionis numquam errasse probatur, nec ab hereticis novitatis depravata successubit, sed ut in exordio normam fiduci Christianae percepit ab auctoribus suis, apostolorum Christi principibus, illibata fine manus, secundum ipsius Domini salvatoria divinam pollicitationem, &c.—Labbe and Coss., vol. i., p. 311.

(2) Sancta Romana Ecclesia, quae semper immaculata mansit, et Domine prouidens, ut in futuro Adiectis vixit fructu, in futuro manebit.—Labbe and Coss., vol. ii., p. 471.

But if it will satisfy Roman Catholics to learn, that, as soon as the forgery appeared, the following Popes did take it up, and carry it out with all their might, we can, at least, give this much satisfaction to any one who will be satisfied with it:—

Pope Nicolas I., in his eleventh epistle to Photius, says of Popes—"For the Holy Spirit, whose vessels they were, could not give forth any but sweet things by those whom it had filled." (3)

In his 70th epistle (to "Hincmar and the other bishops in the kingdom of Carolus," in France), Pope Nicolas says—"She herself (Rome) from the time that the Christian religion began to be spread, has preserved unmitigated the things which she once received in Peter, her patron and founder, and has taught them uncorrupt through the other climates of the world: nor was any found, in so many revolutions of ages, who detracted from her traditions, or presumed to oppose them." (4)

Those who can believe this latter statement, may believe the forgeries themselves.

Pope Nicolas goes on (p. 473)—"Whether were we ever found inventors of any novelty? Whether have we ever transmitted any other things than those which pertained to their salvation, and to the common state of the Church? Whether were we ever heretics? For although, indeed, we do not deny that we are sinners, thanks to God, we by no means recognise ourselves as polluted by the dregs of any error." (5)

Was Pope Nicolas guilty of no novelty in imposing these forged epistles on the Church? Was Pope Liberius polluted with no dregs of error, when he condemned Athanasius, and became an Arian? (See our answer to a "Truth-seeker" in this number, p. 28.)

Of course, Pope Nicolas does not fail to draw the practical conclusion from all this. "The entire number of all believers seeks for doctrine, demands the integrity of faith, the loosing of crimes, from this holy Roman Church, which is the head of all Churches." (6)

#### INSPIRATION OF THE POPE.

Here we may fitly introduce the claims which Pope Nicolas makes, to speak by divine inspiration and revelation. For it is only by God putting thoughts into the heart, and words into the mouth, that man can be infallible.

In his eighth epistle to the Greek Emperor Michael, Pope Nicolas says—"We are going to write to your potency, the Lord inspiring us." (7)

Again, in his forty-seventh epistle to Carolus Calvus, giving directions to a council what inquiries they were to make about some priests, he tells them, "To act in such a way that the thing may be laid before us (the Pope), by the relation of all the bishops who assemble; and thus, then, without doubt, wait for what the Lord shall have revealed, to be defined by us." (8)

But his successor, Pope Hadrian II., brought this doctrine to perfection in his thirteenth epistle to Lotharius, King of Lorraine in France. "With unweary exertions, opening our apostleship's mouth, full of the grace of the seven-fold Spirit. . . O renowned King Lotharius, we admonish your excellency with paternal affection." (10)

And when Pope Hadrian II. took on himself to give away the kingdom of Lotharius, when Lotharius was dead, writing to the great men of that kingdom, he professes to anticipate the devil with his directions—"which precepts humbly obeying, like all who from the beginning pleased God, you may be able to be saved, the Lord saying in the Gospel, 'If any one love me, he will keep my word, and my Father will love him, and we will come to him and make one abode with him.'" (11) Where observe that the Pope requires for his own commands in temporal matters, that obedience which Christ requires for his own word; and the Pope says this was the way of salvation from the beginning!

In the same way Pope Nicolas I., in his ninth epistle to Michael the emperor, applies to those who receives the

(3) Spiritus enim Sanctus, quorum vasa isti fuerunt, non potest nisi dulcia per hos, quos repleverit, eructare.—Labbe and Coss., vol. viii., p. 373.

(4) Cum ipsa, ex quo coepit Christiana religio dilatari, quae semel in Petro patrino ac institutore suo suscepit, immunitata tenuerit, et incorrupta per alia climata mundi docuerit: nec apparuerit quisquam per tot saecula seculorum curricula, quis ejus traditionibus derogavit, aut obire presumpserit.—Labbe and Coss., vol. viii., p. 472.

(5) Numquid nos aliquicun novitatis inventores exitimus? Numquid alii nisi que ad salutem ipsorum, et ad communem Ecclesie statum pertinebant, transmisimus? Numquid nos heretici aliquando fuimus? Nam licet nos peccatorum quidem esse non denegimus, quomlibet tamen errorum feci pollutos, Deo gratias, minime recognoscimus.—Labbe and Coss., vol. viii., p. 473.

(6) Universitas credentium ab hac sancta Romana ecclesia, quae caput omnium est Ecclesiarum, doctrinam exquirit, integratatem fidei deposit, criminum solutionem. . . Labbe and Coss., vol. viii., p. 283. Ep. 6, to Photius.

(7) Ad potentiam vestram, inspirante Domino, scripturi.—Labbe and Coss., vol. viii., p. 293.

(8) Agite quo nobis omnium episcoporum qui convenient relata pandantur; et ita deinde quod Dominus revelaverit a nobis definitum procul dubio praestolamini.—Labbe and Coss., in Con. Suesa, vol. VIII., p. 814.

(9) Os Apostolatus nostri, septiformis Spiritus gratia plenum . . . Om inclite rex Lothari, vicibus indefessis aperientis, excellentiam tuam paterno imponens affectu.—Labbe and Coss., vol. viii., p. 911.

(10) Quibus humiliter obedientes, sicut omnes qui ab initio Deo placuerunt, salvi esse possitis, dicente Domino in Evangelio, si quis diligenter me, &c., from John 14, 23.—Labbe and Coss., vol. viii., p. 917.

Pope's commands, the words of our Saviour, Luke xi. 28.—"Blessed are they that hear the word of God and keep it." (12)

Our readers may have some notion, from this instance, of what the religion of Rome was in the middle ages, and how it was established.

They may see why Pope Nicolas was so anxious to have it thought that the forgeries put on the early Popes were divinely inspired; it was that his own words, in their turn, should pass for inspired too. Here we have the origin and the extent of the Roman claims to infallibility.

#### SUPREMACY BY DIVINE RIGHT.

The primacy and supremacy of Rome over all Churches is another fundamental point of the papacy.

The Forgers made Anacletus say, in the third epistle—"This holy and apostolic Roman Church obtained the primacy and pre-eminence of power over all Churches, not from the apostles, but from the Lord and Saviour himself." (13)

Again, they make Pope Julius II. say (in his second epistle), of Rome—"In which the Lord placed the primacy of the whole Church." (14)

We might quote more, but space prevents us; let us see, with equal brevity, how Pope Nicolas applies it. In his 70th epistle (to Hincmar, and other bishops), Pope Nicolas says—"On account of the primacy of the Roman Church, conferred on Peter by the gift of Christ." (15)

And in his eighth epistle to Michael the Emperor—"Therefore, those privileges were given to this holy Church by Christ; they were not given by synods." (16)

When we come to examine how genuine documents have been altered and "cooked," it will be seen how probable it is, that this doctrine also owes its origin to the forgeries.

#### A POPE'S PRAYER.

But we cannot leave this eighth epistle of Nicolas without showing a specimen of a Pope's prayer, which occurs in it. We ask our readers to consider first this prayer of St. Paul for those whom he taught, taken from the Douay Bible, Ephesians, i. 18, &c.—"The eyes of your heart (being) enlightened, that you may know what the hope is of his calling (Christ's), and what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power towards us, who believe." Consider now and compare the Pope's prayer:—"We beseech Almighty God, that he who has disclosed to you the mystery of the knowledge of himself, would grant you also to know fully his own dispositions, by which the holy Church manages her secret, and what, and how great, and what sort the privileges of the Roman Church are, and from whom they took their beginning." (17)

In these two prayers, reader, you may see the whole difference between the times of Apostles and the times of Popes.

Neither may we leave out the threat which helps out the Pope's prayer—"If you set up your efforts against the privileges of the Roman Church, beware lest they be turned against you; it is hard for thee to kick against the goad." (18) Our readers will recognise these last words as those which our Saviour himself spoke to Paul; and these those the Pope takes to himself. (Acts ix. 5, Douay Bible.)

Neither can we omit Pope Nicolas's assertion, that the General Council of Nice acknowledged that all things were conferred on her (the Roman Church) by the word of the Lord;" (19) which every one, who ever read the Council of Nice, knows to be false. Pope Nicolas quotes this from a letter of Pope Boniface, which, we shall show hereafter, lies under strong suspicion of being forged.

#### POPES' POWER OF CONDEMNING TO HELL.

But to proceed:—A consequence of primacy given by God, and directed by divine inspiration, is spiritual power—not the power of excommunication exercised in the early Church, but something more, as we shall see.

Our readers will remember the passage which we quoted in our first number from the forged epistle of St. Clement. "In the judgment of God, he shall suffer the torments of eternal fire, who shall have neglected the decrees of the Church." (20) It would be strange if the Popes who estab-

(12) "Magis beati sint qui audiunt verbum Dei, et custodiunt." Itaque audite serenissime Imperator voces Legatorum nostrorum, vel voices literarum nostrarum audite patienter, audite tranquille. . . . Labbe and Coss., vol. viii., 327.

(13) Haec vero sacrosancta Romana et Apostolica Ecclesia, non ab Apostolis, sed ab ipso Domino Salvatore nostro primatum obtinuit, et eminentiam potestatis super universas Ecclesias. —Labbe and Coss., vol. i., p. 528.

(14) Ubi Dominus Ecclesia totius posuit principatum.—Labbe and Coss., vol. i., p. 480.

(15) Christus munere propter primatum Ecclesia Romana in beato Petro concessum. —Labbe and Coss., vol. viii., p. 473.

(16) Ista igitur privilegia huius sanctae Ecclesiae a Christo donata; a syndicis non donata. —Labbe and Coss., vol. VIII., p. 314.

(17) Sed Rogamus Omnipotentem Deum, ut qui sua cognitionis vobis reservavit mysterium, tribuat quoque nos ad plenum suas dispositiones, quibus sancta Ecclesia moderatur arcanum, et quae sint, vel quanta, et qualia privilegia Ecclesia Romana, et ex quo cooperant exordium. —Labbe and Coss., vol. viii., p. 314.

(18) Si . . . contra privilegia Ecclesiae Romanae nisu erigitur, caverit ne super vos convertantur. Durum quippe est vobis contra stimulum calicitrare.—Vol. viii., p. 314.

(19) Omnia denique noverat hunc, Domini sermone, concessa. —Labbe and Coss., vol. viii., p. 808, Ep. 42, to all bishops of Gaul.

(20) In Judio Dei, igitur eterni tormenta sustinebit, qui Ecclesiasticis decretis neglexerit. —Labbe and Coss., vol. i., p. 97.

lished the forgeries had not attended to so important a point. Consequently we find Pope Nicolas thus concluding a letter in which he confirms the privileges of the Archbishopric of Rhemes—"If any one, by a daring attempt, be the person great or small, shall have presumed to act contrary to this our apostolical decree, let him know that he is bound by the chain of anathema, a stranger from the kingdom of God, and condemned with all impious persons to the punishment of eternal fire." (21)

Now hear Pope Hadrian II., who succeeded Nicolas. In his 22nd epistle (to Hinemar), written before the Popes undertaking to give away the kingdom of Lotharius, he pronounces this sentence on any one who resists—"Bound with the chain of anathema, deprived of the name of Christianity, he shall be altogether placed with the devil, whom he imitates in this." (22) Hear Pope Hadrian again—"not only he shall be tied with the bonds of excommunication, BUT ALSO bound with the chain of anathema, he shall be destined to hell with the devil." (23) Mark, in this last passage, that this power of casting into hell is not the same as excommunication, but something additional to it. Where did these Popes get this power? What character could they show for it? Not the Scriptures, certainly; for it is of God alone that the Scripture says—"Fear Him that can destroy both body and soul into hell."—(Matthew x. 28, Douay Bible.) It was in the forged letter of Clement, and in that alone, that they found this power conferred on them; and having once persuaded people to believe that that forged letter was given by divine inspiration, they, of course, set about to condemn to hell themselves.

We trust our having traced this claim to its origin in the forgeries of the ninth century, may be some relief to those who are now subject to the threat of being turned into hell by priestly domination.

#### THE POPE SUPREME JUDGE.

Another invention which had a main share in establishing the Papacy, was the claim of the Pope, that he was appointed by God himself to be the only judge of bishops, and that God had given him the power of hearing appeals from the judgments of all other bishops, and of reversing their decisions. The gaining of this was the great practical victory of the Papacy over the Church.

We have partly shown already (in our second number) how the Popes established this by means of the forged epistles, and space does not permit us to go into it again. The claim to have this power by divine right, and from God himself, appears to have originated from those forgeries. Any previous claim of this sort was of more modest dimensions, as resting on the decrees of the Church, not on the gift of God—that lesser claim rested wholly on a canon of the Council of Sardica, which canon was most probably itself a forgery, as we shall show hereafter. That whole claim, therefore, from first to last, was based wholly on forgery; yet it is one of the main pillars of the Papacy.

We might say and prove the same of the Pope's claim to having always possessed and exercised the rights of calling and confirming councils. But it is impossible to use all our materials now; we must treat of this claim separately some other time.

But in the multiplicity of materials we may diversify our subject. Suppose we try "Holy Water."

#### ORIGINAL INSTITUTION OF HOLY WATER.

We must first ask our readers to consider the following passage of Scripture (Heb. ix., 13 and 14, Douay Bible), where St. Paul argues thus from the Jewish sacrifices—"For if . . . the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; (21) how much more shall the blood of Christ, who, by the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead works to serve the living God?"

After considering this passage, our readers will be able to appreciate the following passage from the forged letter of Pope Alexander I., which is the ORIGINAL INSTITUTION OF HOLY WATER:—"We bless water, mixed with salt, sprinkled on the people; that all sprinkled with it may be sanctified and purified; which also we command to be done by all priests. For if the ashes of an heifer, sprinkled with blood, sanctified and purified the people, MUCH MORE water, mixed with salt, and consecrated with divine prayers, sanctifies and purifies the people." (25) Our readers will see in this, that HOLY WATER is here put into the very place, and established by the very proofs, which St. Paul assigns to the BLOOD OF CHRIST!

(21) Si quis autem temerario ausu, magna parvave persona, contra nostrum apostolicum decretum agere presumperit, sciat se anathematis vinculo esse innotatum, et a regno Dei alienum, et cum omnibus iunctis eterni incendi suppicio condemnatum.—Labbe and Coss., vol. viii., p. 400, Ep. 6, Appendix I.

(22) Vinculis anathematicis obligatus, nomine Christianitatis privatus, cum diabolo, quem super hoc imitatur, omnino locabitur.—Labbe and Coss., vol. viii., p. 921.

(23) Non solum excommunicationis nexibus innotabatur, verum etiam vinculis anathematicis obligatus in gehenna cum diabolo depubatur.—Labbe and Coss., vol. viii., p. 921.

(24) In Numbers, xix., 2 & 17, our readers may see the account of the Jewish institution here referred to by St. Paul.

(25) Aquam enim sale conspersum populus beliebitur, ut ea cuncti aspersi, sanctificetur ac purificetur; quod et omnibus sacerdotibus factendum esse mandamus. Nam si cunctis virtus aspersus sanguine populum sanctificat atque mundat, multo magis aqua sale aspersa, divinisque precibus sacra, populum sanctificat atque mundat.—Labbe and Coss., vol. i., p. 546, Ep. 1, can. 5.

If our readers will now look back to the "Talk of the Road," chapter 16, (26) they will see what teaching the poor Irish woman, Mary Gormly, was following when she maintained that holy water was the best thing in the Church of Rome to trust to for salvation. Here is what poor Mary Gormly said, "Sure when I have plenty of that by me, I don't care for charms, nor fairies, nor the devil himself; and what need I want anything else, when I don't care for the devil itself, with the holy water on me." Let us see what authority poor Mary Gormly had for that, in the forged decretal which instituted holy water; "it turns away the plots of the devil, and defends men from the wiles of the evil spirit." (27)

How many poor Irish people are ignorantly following a religion invented by the wicked forgers, and established by the Popes of the ninth century! and what need there is that these things should be exposed!

For, we repeat, this is THE ORIGINAL INSTITUTION OF HOLY WATER.

Our witness for this is Martene, a monk of the order of St. Benedict, and one of the most learned writers of the Church of Rome on rites and ceremonies. We have before us his book "On the ancient Discipline of the Church in Celebrating Divine Offices, exhibiting the various rites and uses of different churches of Italy, Germany, Spain, England, and chiefly of France, gathered out of various pontifical books of the more distinguished churches; out of sacramentaries, missals, breviaries, rituals, ordinaries, or consuetudinaries as well manuscript as printed; from various decretals of councils, statutes of bishops, sayings of holy fathers, and very many other approved authors." (28)

Now, hear the testimony of this very learned Roman Catholic, who had searched so deeply and laboriously into every source from which information on this subject could be derived:—"Concerning the solemn benediction of salt and water to be made on every Lord's day, I do not remember that I have read anything before THE NINTH CENTURY, in which Pope Leo IV. has these few words in his homily of the pastoral care (29).

In Goar's "Rituale Graecorum," a collection of the oldest Greek liturgies, made by a missionary of the Pope, there is a service for consecrating holy water. Martene rightly judged this to be later than the ninth century. We allude to it here only for the sake of the note which Goar gives on it. Speaking of the institution of holy water, he says—"It acknowledges as its author, Pope Alexander, who presided over the Church in the time of Trajan, writing in the epistle ascribed to him, ch. 5. . ." (30). And then follow the words, which we have given above, from the forged epistle. This is the testimony of one employed by the Pope on an important mission.

Having thus found the origin of holy water in the forged decretals, we have to show how it was established in the ninth century.

After those forged decrets were published, Pope Leo IV. published his "Homily of Pastoral Care," which is, in fact, the Pope's order to the whole clergy how to perform their functions. And in it we find—"On every Lord's day, bless the water before mass, with which let the people be sprinkled; and for this have a proper vessel." (31).

This is the first genuine authority in the Church of Rome, that Martene could find, for blessing holy water for general use; and it appeared just after the forged decrets had been published.

And after Hinemar, Archbishop of Rhemes, had been drilled by Pope Nicolas I., in the ninth century, we find the following in his directions to his clergy:—"That on every Lord's day each presbyter, in his own church, before the solemnization of mass, should make blessed water, in a neat vessel, and fit for so great a ministrant; with which let the people entering the church be sprinkled; and let those who wish receive it in neat little vessels of their own, and sprinkle it through their houses, and their farms, and their

(26) CATHOLIC LAYMAN, Number for September, 1853, page 102, column 3. Also, page 153 of the "Talk of the Road," published separately.

(27) Insidias diaboli avertit, et a phantasmatis versutis homines defudit.—Last reference.

(28) TRACTATUS DE ANTIQUA ECCLESIA DISCIPLINA in divinis celebrandis officiis, variis diversarum Ecclesiarum ritus et usus exhibens, Italiae, Germaniae, Hispaniae, Angliae et maxime Galliae, collectos ex variis insigniorum Ecclesiarum litoris Pontificilibus, Sacramentariis, Missaliis, Breviariis, Ritualibus, Ordinariis, euen Consuetudinariis, cum MS. tum editis; ex diversis conciliorum decretis, episcoporum statutis, sanctorum patrum dictis, aliisque probatis auctoribus permulti.—Studio et opera Domini Eudundi Martene, Presbyteri et Monachi Benedictini e Congregatione S. Mauri, Lugdun, 1706.

(29) De solenni salis et aquae benedictione singulis diebus Dominicae faciendo, non memini me legisse aliquid ante seculum IX., quo Leo Papa IV. in homilia de cura Pastorali pauca habet.—Page 15.

Martene goes on to say, like a good Roman Catholic, that of course he does not doubt that the use of holy water is more ancient; but his proofs for this are too trifling to need notice.

His testimony that no trace can be found of a service for blessing the water, before the ninth century, is all we want. The water for baptism was blessed, and it is probable that a superstitious use was made by some of that water. But this was a private superstition, not an institution of the Church. It was probably the object of the forger to turn that unauthorized superstition into a Church institution.

(30) Illa authorem agnoscit Alexandrum Pontificem Trajanum temporibus Ecclesie presidentem, epistola ipsi ascripta, cap. v., scribentem, &c.—Goar Rituale Graecorum, p. 451, Paris, 1647.

(31) Omni die dominica ante missam aquam benedicite, unde populus aspergatur; et ad hoc proprium vas habete.—Labbe and Coss., vol. viii., p. 24.

vineyards; also over their cattle and upon their fodder, and, moreover, upon their own food and drink." (32)

We now leave it to our readers to decide on what authority this use of holy water rests—whether it be a part of the religion of Christ, or a part of the religion invented and imposed by forgery and fraud in the ninth century. (33)

#### TRANSUBSTANTIATION.

The modern doctrine of transubstantiation, too, may probably owe its establishment to the same source.

In the forged epistle of Pope Damasus we find him speaking thus, when forbidding accusations of priests:—"Who are nearer to God, and who make the body of Christ with their own mouths." (34) We find no such words in any genuine letter of any Pope before the ninth century. But after these forgeries were published in the ninth century, then, and not before, the controversy about transubstantiation immediately arose. This, certainly, is very remarkable; but this subject is too large to be fully entered on here.

Our readers may be amused to see how Pope Nicolas made use of "the keys" with the Empress Eudoxia, when he had failed with the Emperor; he writes to her—"As she hoped that the blessed apostle Peter, the key-bearer of the kingdom of heaven, should always be propitious to her house," that she would strive for him with the Emperor, "like a brave virago." (35) One knows not which her faith in the key-bearer, or the delicate compliment to her female vanity, would have the greater effect.

But space compels us to put aside mass of materials which we have prepared; which, however, may be of use on future occasions. Still, we cannot pass over the Pope's method of dealing with kings, after the forged decretals had come to be believed.

#### POPE'S DEALINGS WITH KINGS.

Here, too, the foundation was laid in the forgeries. The second forged epistle of Pope Marcellinus has the following:—"It shall not be lawful for the Emperor, or any one observing piety, to presume anything contrary to the divine commands, nor to do anything which is opposed to the evangelic, prophetic, and apostolic rules. . . . Nor shall anything stand which may have been done contrary to the constitution of evangelical, prophetic, or apostolic doctrine, or to their successor, or of the holy fathers." (36)

There is a similar passage in the VIth Roman Council, under Pope Symmachus, in the year 504 (37), with this difference, that nothing is said there about the successor of the apostles. And our business is chiefly with the doctrine laid down in the forged epistle of Marcellinus, that nothing done by the Emperor against the successor of the apostles, that is, the Popes, shall stand.

Observe here another principle laid down in the forged epistle of Pope Damasus; speaking of persons who act contrary to the canons, he is made to say—"Such presumption is manifestly one kind of those who blaspheme the Holy Ghost, since it acts against him by whose impulse and grace those same holy canons were given." (38)

We can now understand why Pope Nicolas, writing to the Greek Emperor Michael, spoke of a letter in which that Emperor had resisted the Pope's orders, as being "full of all wickedness and blasphemy, and contrary to the disposition of God, in which he preferred the privileges of the Church and See of Rome, to the privileges of all Churches, by his own ineffectual providence." (39) And when the Emperor said, in his own defence, that none of his predecessors had thought it necessary to apply to Rome for directions, the Pope replies—"the more shame for them!" (40)

(32) Ut omni Dominico die cuique presbyter in sua Ecclesia ante missam solemnia aquam benedicat faciat in vase nifido et tanto ministerio convenienti, de qua populus intrans Ecclesiam aspergatur, et qui volunt in vasculis suis nitidis ex illa accipiant, et per ipsam, et agros, et vineas, super pecora quoque sua, atque super pavimenta eorum, nec non et super cibos et potum suum conspergant.

Hinemar. Archip. Rhem. Capitula ad Presbyteros parochie sue. A.D. 852.—Labbe and Coss., vol. viii., p. 569.

(33) It may be right to mention that, in what is called "the Apostolical Constitutions," there is what professes to be an institution of holy water by St. Matthew the apostle, himself.—Labbe and Coss., vol. i., p. 493. This is notoriously a forgery of the middle ages. These "Apostolical Constitutions" are, in fact, a very ancient liturgy of the Church, with many such forgeries stuffed into it, probably in the ninth century.

(34) Qui proximiores sunt Deo, et qui proprio ore corpus Christi conficiunt.—Ep. 4 to Stephen and the Council of Africa.—Labbe and Coss., vol. ii., p. 874.

(35) Tanquam fortis virago.—Ep. 15 to Eudoxia the Empress.—Labbe and Coss., vol. viii., p. 386.

(36) Non licet ergo imperatori, vel cuiquam pietatem custodienti, aliquid contra mandata divina presumere; nec quidquam quod Evangelicis propheticisque et Apostolitis regulis obviat, agere. . . . nec quidquam quod contra evangelicas, vel propheticas, ant apostolicas doctrinam constitutum, successore eorum, give sanctorum patrum, actum fuerit, stabit.—Labbe and Coss., vol. i., p. 926.

(37) Labbe and Coss., vol. iv., p. 1375.

(38) Talis enim presumptio manifeste unum genus est blasphemianum Spiritum Sanctum; quoniam contra eum agit, cuius impulsu et gratia idem Sancti editi sunt canones.—Ep. 1 to Aurelius.—Labbe and Coss., vol. ii., 863.

(39) Plena essent omni pravitate, atque blasphemia et contra ipsam dispositionem Dei, in qua Ecclesie sedis Romanae privilegia, cunctarum ecclesiarum privilegia sua ineffabilis providentia premit.

Ep. 8 to Michael.—Labbe and Coss., vol. viii., p. 318.

(40) Et hoc dicitis quasi nostrum fuerit opprobrium, eo quod pedem apostolicam in nullo querere autem vestri dignati fuerint cum magia eorum fuerit dedecua.—Ep. 6 to Michael.—Labbe and Coss., vol. viii., p. 296.

But the Greek Emperor was a long way off, and the Pope could do nothing but abuse him; not so in France. The great empire which Charlemagne had founded in France and Germany was now broken up, and divided among three weak and worthless men. It was a grand opportunity for bringing forged decretals into play; and the Popes did play off those weak fools against each other with matchless skill, taking part in turn with each against the rest, until he had weakened and broken them all. Let us follow, as one instance, the ups and downs of poor King Carolus.

He has given some offence; and the Pope "writes, specially chiding and admonishing, and, at the same time, ordering him." (41) This seems to have a good effect, for in the next letter to Carolus himself the Pope praises his humility highly. (42)

Times were changed; for, before forged decretals came out, it was kings of France that praised the humility of Popes. Thus, about the year 795, just before the forged epistles came out, Charlemagne, the Emperor, writes to Pope Leo. III.—"The letters of your excellency being read, and the decretal document heard, we greatly rejoiced, as I confess, whether in the unanimity of your election, or in the obedience of your humility. . . ." (43)

But let us follow poor King Carolus; he has been setting up for himself, and the Pope has brought him to his knees; and King Carolus writes—"We would not by any means set that man over the aforesaid Church (which French kings always did, till the forged decretals came out), before we had consulted you, to whom we commit all our counsels, our wife, our children, our kingdom, and all our property. . . ." (44)

A Christian bishop might say to such a king, "I want your soul for God, and I want neither your kingdom nor your property." But Pope Nicolas had not so learned the forged decretals; and so he answers, "Anew we discover evidently the marks of the faith with which you burn (not to Christ but) towards the Holy Roman Church; reading the letters of your excellency, which distil honey instead of words!" (45) Aye; is that the Pope's honey!

But King Carolus loved honey too; and when King Lotharius was dead, Carolus claimed that kingdom also, which the Pope wished to give to another. Then followed the threats of hell-fire and the devil, of which we have spoken already.

Carolus is in more trouble: his son Caroloman has rebelled against him, and Carolus has banished him. Caroloman flies to Rome, and will be ever obedient to the Pope; so we have a letter from Pope Hadrian II., to Carolus, pronouncing him "worse than a wild beast," (46) and ordering him to restore his son to all his honours, and to his paternal affection, until the Pope shall send legates to enquire into the merits of the quarrel! So the king must not even be angry, till the Pope knows why.

King Carolus is on his bended knees again, but in a very grumbling humour. So the Pope writes to him, after a little flattery about the "praise-worthy love and modest wisdom" of King Carolus—"You have sent to us a tumultuous clamour, nor do we find that you have heard with patience the admonitions and corrections of our pontificate; truly it appears that you are as yet somewhat wanting in perfect love." (47) The Pope, of course, wishes to have him perfect, and thus states the treatment he intends to adopt—"Therefore, since we desire to have you a perfect man, and pleasing to God in all things, like a wise father, who does not cease to whip with a severe scourge his most dear son, even when not offending, lest when feeling secure, he might boldly mix himself up with unlawful crimes." (48)

Who would not be the son of so loving a father? But unreasonable Carolus murmurs still, and writes a murmuring letter to the Pope; to which the Pope replies again—"no murmurer (against the Pope) receives the kingdom of God." (49) Of course not, if the Pope have the key. But the Pope is very civil now, for he has heard this good report of King Carolus, "that you fervently wish and desire to exalt this first see of Peter the prince of apostles; to honour

and to enrich with many gifts his vicar, and the clergy entrusted to him." (50) And the Pope adds, in all sincerity, "I so love such virtues in you, as I do my own soul!" (51) But should such virtues in a weak and worthless king go unrewarded? Not so; the Pope gives his promise now to make King Carolus emperor! (52) a fair height for Popes to have risen to by the judicious use of forged epistles!

#### POLICY OF THE FORGERS.

But our readers may wonder how it was possible that forgeries so gross and blundering as these appear to be, could ever have been successfully imposed on the world, and on the Church as its laws; to say nothing of the fact, that the deceived were then as ignorant as the deceivers; it must be acknowledged that while the blunders of these forgeries are gross in the extreme in everything that required the smallest knowledge or learning, they are yet constructed with consummate skill for making their way in such an age of crime and lawless violence. To the few who mourned over the general corruption and depravity, those forged laws held out the hope of restoring peace and virtue, by the Pope's authority; at the same time to the wicked and lawless, who were the great majority, it covertly offered complete impunity for all their crimes.

The first are thus appealed to, in the forged letter of Pope Zephyrinus—"We have received such boldness from the Lord the founder of this holy see and apostolic Church, and from the blessed Peter, prince of apostles, that we labour with diligent affection for the universal Church, redeemed with the blood of Christ; and that we succour all the servants of the Lord, and by our apostolic authority bring help to all who are living piously." (53)

It were no great wonder if some pious persons should think these promises worth trying, when all else appeared to fail them. And this was not forgotten by Pope Nicolas, who says (not forgetting also some other things)—"For the privileges of the Roman Church are, that I should so spek, the remedies of the whole Catholic Church of Christ; the privileges, I say, are the arms of Peter against all attacks of wickedness, and the bulwarks and documents of the priests of the Lord, and of all, in short, who stand in high place, yea, of all who are afflicted with various evils by those same powers." (54)

But for one appeal made in the forged Decretals to the lovers of peace and virtue, we find twenty to those whose reliance was on the high hand of crime and violence. Among such appeals there is nothing that the forged Decretals labour at more earnestly, than in offering complete impunity for crime to priests and bishops. Our readers will remember the great object of making accusations of priests and bishops impossible, or at least, very difficult; (55) but they do not yet, perhaps, know what an object it was in that age to priests and bishops to be secured from the consequences of their own crimes and violence. The following law may let them a little into the state of things. We take it from the Capitula of the Emperor Charlemagne. First we have (Title II., cap 1) "The supplication of the people to Charlemagne, for the sake of the priests, that they shall not go against the enemy or to battle." (56) In which they state, "We have seen some of them wounded among the enemy, and in battle, and we have known some of them to be killed;" (57) and they very properly add, "The Lord knows when we see them in such places, terror seizes us;" (58) and they entreat him to stop this for the future.

We have, then, the decree of Charlemagne (cap. 3) granting what they ask; "We altogether, and in all things, prohibit the servants of God to carry armour, or to fight, or to go in the army, or against the enemy." (59)

The law may have been effectual during the reign of that great emperor; but in the confusion that followed the breaking up of his empire, matters became still worse; and impunity to bishops and priests, for crimes of violence, still more valuable.

Neither do our readers yet know how complete was the

impunity offered to them. We have spoken of the six dozen witnesses; (60) but suppose a bishop should be surprised into confessing a crime, would he not be liable to punishment? This, too, was provided for by Pope Nicolas in his letter to Salomon, King of the Britons, where, after laying down the law that seventy fit witnesses were necessary, he goes on to consider the case of those who had confessed the crimes of which they were accused; "who, although they are said to have confessed some crimes, it may be believed that they acknowledged only, through force or fear, and did not confess what they did not do, what they had not even heard, because they saw laymen and all seculars, together with the king, conspiring against them. Since he who pronounces what he says with his mouth only, and not with his heart, does only speak, and not confess; although that does not appear a just confession, which is not called forth by a legal examination." (61) So, although the bishop had confessed his crime, he could not be punished unless the *seventy witnesses* could be got! It may be imagined what an inducement such a law was to bishops to support the forged decretals, in an age in which laws were required to keep bishops from carrying arms; and in which arms were carried more often for expeditions of private plunder and revenge, than for public warfare. But it was not this only that was an inducement to bishops, there was also the law that for all crimes whatsoever bishops could be tried by the Pope only, or could appeal to him; (62) and the practice of the Pope to deal very gently with all criminals who appealed to him; which, for brevity sake, we shall treat under the head of laymen.

For laymen, too, were invited to appeal to Rome for gentle treatment for the crimes they had committed. One or two instances is all that we have room for.

One Wimar had murdered his three sons; and he fled to Rome for refuge, and told what he had done. Pope Nicolas sends him back with a letter to his bishop Rivoladrus, stating, that he had a great number of people coming to him about such things, which, of course, made him more sad than he could tell (but no great wonder when he had opened a shop for them): but, however, he goes on: "of whom we moderate some things, because he has devoutly hastened to entreat the favour of the prince of apostles, our nourisher." (63) The Pope, accordingly, goes on to say what his penance should be; part of it is, that he may wear his shoes on his journey home; but that he must not wear shoes for three years after—say, a year for each murdered son!

Again, one Eriarth had fled to Rome for refuge, of whom Pope Nicolas says: "He related to us, indeed, that he had killed a priest and monk in no way worthy of death." (64) The Pope goes on to say how severe his penance ought to be according to the canons; but he adds—"But, considering the devotion of his faith, or because he has hastened to the favour of the apostles, we have acted more mildly with him." (65) Thus it was always with the greater criminals who fled to Rome for sanctuary. But if any, accused of lesser crimes, refused to submit to the jurisdiction of the Pope, or to plead their cause before him, their condemnation was ready, and the devil and hellfire their portion. No crime, however great, was serious in those who acknowledged the privileges of Rome. No crime unpardonable but resistance to Rome. Nothing indifferent but moral crimes, in which the interests of Rome were not concerned. We often find those Popes hinting to their legates not to trouble them too much; and when a poor legate, perplexed with all the crimes he saw around, applied to the Pope with a list of them, and the murder of wives among them, to know how he was to deal with them, Pope Nicolas replies—"Slayers of their wives, since you do not add of adulteresses, or any thing of that kind, what else are they to be reckoned but homicides (in an age when homicide was little thought of), and to be brought to penance for that." (66) And even here Pope Nicolas has mercy, for, in saying that marrying again is prohibited to such, he adds, "excepting to young men" (67) *It would be a pity not to let them marry, when they had got rid of their old wives!*

None but those who know the fearful state of those lawless times can estimate the effect of every criminal, both

(41) Speculator rescripsimus increpantes et admonentes pariter et juventes.—Ep. 34, to Rothadus.—Labbe and Coss., vol. viii., p. 420

(42) Cum vos tante humilitate, tantaque devotionis incurvatione, sub potenti manu Dei ad reverentiam praecipuorum ipsius apostolorum flecti conspicimus.—Ep. 35, to Carolus.—Labbe and Coss., vol. viii., p. 421.

(43) Perfectio excellenter vestra litera, et audit decretali chartula, valet, ut fateor, gavisi sumus, seu in electionis unanimitate, seu in humilitatis vestra obedientia.—Labbe and Coss., vol. vii., p. 1128.

(44) Nolimus antequam vos consideremus, cui omnia nostra consilia, uxorem, proleme nostram, regnum, universaque nostra committimus . . . ulio modo illum praedicare ecclesie praeponere.—Epistle of King Carolus to Nicolas I.—Labbe and Coss., vol. viii., p. 812.

(45) Excellentiae vestrae literas, que pro verbis mella stillabant, per legentes, denuo fidel, qua circa sanctam Romanam flagratis Ecclesiam, compenitus patenter insignia.—Labbe and Coss., vol. viii., p. 813.

(46) Etiam bestiarum feritatem excedens.—Ep. 29 to Carolus.—Labbe and Coss., vol. viii., p. 929.

(47) Tumultuosum nobis clamorem misit, nec sane patienter pontifici nostri monita et correptiones audire comperimus; liquido patet vos adhuc perfecte aliquid caritatis minus dimittat habere.—Ep. 33, to Carolus.—Labbe and Coss., vol. viii., p. 934.

(48) Unde quoniam te virum perfectum, et per omnia Deo placentem habere cupimus, ceu prudens pater, qui carissimum filium suum, etiam non delinquamus, ne quando secuntra existens, flagitis se audacter commiscat illeitia, flagello severo affligere non debeat . . . .—Ep. 33—Labbe and Coss., vol. viii., p. 935.

(49) Regnum Dei nullus murmurans accipit.—Ep. 34, to Carolus.—Labbe and Coss., vol. viii., p. 937.

(50) Optaresque ferventer et desiderares hanc principis apostolorum Petri primam sedem exaltare, honorare, multisque munieribus vicarium eius, et clerum sibi commissum, ditare.—Ep. 34.—Labbe and Coss., vol. viii., p. 937.

(51) Tales virtutes sic diligo in vobis, sicut animam meam.—Same page.

(52) Nunquam acquiescemus, exposcemos, aut sponte suscipiemus alium in regnum et imperium Romanum nisi telsum.—P. 938.

(53) Tantum a Domino, huic sanctae sedis et Apostolice Ecclesie fundatore, et B. Petro principe apostolorum, accipimus fiduciam, ut pro universali Christi sanguine redempta Ecclesia, impigro laborem affectu, et omnibus Domino familiantibus succurramus, et cunctis pie viventibus apostolica auctoritate opem feramus.—Ep. 2.—Labbe and Coss., vol. i., p. 605.

(54) Privilicia namque Romana Ecclesie totius sunt Christi, ut ita dicamus, remedia Ecclesie Catholice. Privilegia, inquit, Petri arma sunt contra omnes impetus pravitatum, et munimenta atque documenta Domini sacerdotum, et omnium prorsus qui in sublimitate consistunt, imo cunctorum qui ab iisdem potestatibus diversis afficiuntur incommodis.—Ep. 31, to King Carolus.—Labbe and Coss., vol. viii., p. 411.

(55) Number for January, 1854, p. 3, col. 3.

(56) Supplicatio populi apud Carolum Magnum, pro sacerdotum causa, ne in hostem aut pugnam pergerent.—Labbe and Coss., vol. viii., p. 1162.

(57) Quosdam enim ex eis in hostibus et praeliis vulneratos vidimus, et quosdam perire cognovimus.—Same reference.

(58) Novit Dominus, quando eos in talibus videmus, terror apprehendit nos . . . .—Same reference.

(59) Servus Dei per omnia omnibus armaturam portare, vel pugnare, aut in exercitu et in hostem pugnare, omnino prohibemus . . . .—Labbe and Coss., vol. viii., p. 1165.

(60) Number for January, 1854, p. 3, col. 3.

(61) Qui etsi crimen aliquod confessi esse dicuntur, potest credi quod vel formidile fassi tantum, et non confessi fuerint quod non fecerant, quia videbant laicos et seculares quoque una cum rege contra se conspirantes, quod nec saltem audierant. Siquidem qui orationem, et non corde profert quod dicit, non confitetur, sed loquitur: quamvis non videatur justa confessio, quae non legitimo provocatur examine.—Nicolas Ep. 22, Appendix I., Labbe and Cossart, vol. viii., p. 510.

(62) We have noticed this briefly in the quotation from the 2nd forged letter of Pope Julius, in our number for December, 1853, p. 137, col. 2.

(63) Quoniam quadam temperavimus, eo quod suffragia apostolorum principis nutritoris nostri postulare devote festinavimus.—Ep. 17, to Rivoladrus, Appendix I., Labbe and Coss., vol. viii., p. 503.

(64) Ferebat se utique quondam presbyterum atque monachum nihil eum morte dignum occidisse.—Ep. 24, to Hincmar, Appendix I.—Labbe and Coss., vol. viii., p. 513.

(65) Sed devotionem ejus fidei considerantes, sive quia ad suffragia apostolorum festinaverit, humanum cum illo peregrinum.—Same page.

(66) Interfectores suarum conjugum, cum non addis adulterarum, vel aliquid hujusmodi, quid illud nisi homicida habendi sunt, ac per hoc ad penitentiam redigunt?—Ep. 19, to Rodulphus, Appendix I., vol. i., p. 505.

(67) Quibus conjugium penitus denegatur, exceptis adolescentibus.—Same page, can. 5.

